

realpatidar.com

Volumes 45-46/1970-71 (New Series)

**JOURNAL
OF THE
ASIATIC SOCIETY OF BOMBAY**

Editor

S. N. GAJENDRAGADKAR

**Published by the Asiatic Society of Bombay
Town Hall, Bombay. (INDIA)
1974**

realpatidar.com



Real Patidar Library

This book/literature/article/material may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution

in any form to anyone is expressly forbidden.

The library does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The library shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

Full terms and conditions of use: <http://www.realpatidar.com>

About Real Patidar books

Real Patidar's mission is to organize the information on Satpanth religion, which is a Nizari Ismaili sect of Shia branch of Islam, and to make it universally accessible and useful. Real Patidar Books helps readers discover the material on Satpanth online while helping authors and researchers in their studies. You can know more by visiting <http://www.realpatidar.com>

realpatidar.com

Volumes 45-46/1970-71 (New Series)

JOURNAL OF THE ASIATIC SOCIETY OF BOMBAY

Editor

S. N. GAJENDRAGADKAR

You can resize and move this box in any PDF Application like Adobe Acrobat Reader

For page numbers, see the page footer. Page numbers are in 'Page x of y' format
For Reference See Pages: 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15

**Published by the Asiatic Society of Bombay
Town Hall, Bombay. (INDIA)
1974**

realpatidar.com

TABLE OF CONTENTS

Volume No. 45-46/1970-71

(New Series)

ARTICLES

K. V. APTE, M.A., PH.D.	:	Pradveṣo Vā Prajāsu	1
G. K. BHAT, M.A., PH.D.	:	Teacher Pupil Relation (Vedic View)	13
KUM. U. R. BHISE, M.A., PH.D.	:	Saṭtao Naṭṭidavvo	23
SUDHENDU CHANDA, M.SC.	:	Kana-An-Haun : A feast for the Dead of the Car Nicobarese—A case study	27
KUM. G. V. DAVANE, M.A., PH.D.	:	Poetic Conventions in Sanskrit Literature	37
J. S. DESHPANDE, B.A., M.SC.	:	Review of works ascribed to Saint Nāmdēo	45
M. K. DHAVALIKAR, M.A., PH.D.	:	Evolution of the Buddhist Rock-Cut shrines of Western India	50
V. G. DIGHE, M.A., PH.D.	:	The Partition of Bengal	62
A. A. A. FYZEE, M.A., (Cantab), BAR-AT-LAW:	:	Wladimar Ivanow (1886-1970)	92
SMT. VEENA S. GAJENDRA- GADKAR, M.A.	:	Russell's Philosophy of Mathematics ...	98
R. V. HERWADKAR, M.A., B.T., PH.D.	:	Dynamics of Bakhar Literature ...	112
G. C. JHALA, M.A.,	:	Amundaṅka-Nāḍaam once again ...	122
R. N. KARANI, M.A.	:	Russell's Philosophy of Language ...	127
GULSHAN KHAKHEE, PH.D. (Harvard)	:	Note on the Imām Shāhī Ms. at the Dec- can College Poona	143
S. K. OOKERJEE, M.A., LL.B., PH.D.	:	Bertrand Russell's Epistemology ...	156

Deccan College - India's 3rd
Oldest Education Institute &
Research Institute

NOTE ON THE IMĀM SHĀHĪ MS AT THE DECCAN COLLEGE, POONA

by

GULSHAN KHAKEE

Introduction

The following work is a brief descriptive review, not necessarily a critical analysis, of the **Imām Shāhī** MS which belongs to **Pirzada Sayyid Muhammad Noor Ali Shah (Burhanpur M.P.)**, who is the present *pīr* and *sajjāda-nishīn* of the **Imām Shāhī** sect of Gujarat. He lent the MS to Professor A. A. A. Fyze, who lent it to the Deccan College, where I had the opportunity of studying it, with the kind permission of Professor Fyze.

The **Imām Shāhī** or **Satpanths**, so called because they believe their way to be the *sat panth* i.e. true path, were converted from Hinduism by Sayyid Imām Shāh, to the Nizāri or Eastern form of Ismailism, whose offshoot they really are. In the first quarter of the XVIth century, Muḥammad, the son of Imām Shāh, broke off his connection with the parent sect. **At present they are concentrated mainly in Gujarat, with their head-quarters at Pirānā.** Their religious beliefs are a result of the symbiosis and admixture of Hinduism and Islam, a phenomenon which is not unusual in India. The review of the works included in the MS., represented below, will adequately illustrate this point. For further details on the historical, sociological, etc. aspects, one could very profitably refer to the following works:

W. Ivanow: *The Sect of Imām Shāh in Gujarat. Journal of the Bombay Branch, Royal Asiatic Society*, N.S. Vol. 12. 1936:

Collectanea E. J. Brill, Leiden, 1948.

S. C. Misra: *Muslim Communities in Gujarat*, Baroda, 1964.

A. A. A. Fyze: *Encyclopedia of Islam*. Revised Edition. Article **Imām Shāh**.

The MS is a collection of Ismaili-Imām Shāhī works, some complete, others in fragments, dealing with questions of creation, punishment, etc. mostly of a syncretic nature. There is an index on

Imam Shahi sect's Pir
and Sajjada-nishin,
based in Burhanpur,
near Faizpur.

1) Imam Shah
converted
Hindus to
Satpanth religion
2) Satpanth is
part of Nizari
Ismailism

Head quarters is
at Pirana

Mix of Hinduism
and Islam

This article is
on Religious
Books of
Satpanth /
Imam Shahi

p. 424 which is fairly faithfully followed. Two dates are mentioned: on p. 145 (b), the 6th lunar day of the month of *vaiśākha* of the *Śake* year 1737 called *Yuvā* (=1815 A.D.) and again on p. 536(b) where the date is given is 1880 *Samvat*, or 1745 *Śake*, both of these later, work out to 1823 A.D.

There are 595 folios, after which the pages are 1/2 broken and of no value. The back cover is gone, in the front there is a leather cover and leather binding.

The size of the folios is 9.2"×5.6" approximately; the number of lines on a page vary between 14-17. Yellowish country made paper is used, with black ink, or sometimes red ink for figures or writing names of deities. Writing on each page is enclosed in *jadwals*.

Some unnumbered pages have been inserted, e.g. between folio 368; some of these are blank, some have drawings in red, yellow, black ink, and some have fragments of writings which are not referred to in the index.

The script used in Devanāgarī, mixed with some Khojki characters, but the language used is **Cutchi-Gujarati mixture** (a form of Prākṛit). For works with a more purely **Islamic basis**, e.g. the *Vafāt Nāma*, Urdu is used.

Writing varies between certain sections, but I think one can safely say that the major portion of the sections was copied by one copyist.

Various sections of the book are described here.

A more detailed description of the contents of the various sections follows:

I **Khaṭ¹ Darasana**. pp. 4a-7(b). खट् दरसन

The work is also called **Brahma Darsan**.

It begins with: *Srī Satgor Brahma ho vācā*,² also *Srī Satgora Sahdev ho vācā* which seem to be the usual invocational phrases for beginning a work, except in some works later on, where the **Islamic Basmala** is also used.

The work deals with different *yugas*, but concentrates on the first **Kartā yuga**. In *Kartā*, the author says, the *guru* is *Brahmā*, the *Veda* is *Rug* (Sanskrit *Ṛk*). In the *Rug Veda* there are 9 *vidyās* (knowledges), by performing which various people are supposed to have attained *mokṣa* (salvation), e.g. *Janaka*, the

1. The Darshana is a school of philosophy in Hinduism. There are 6 orthodox and 6 heretical darshanas. Orthodox: *mīmāṃsā*, *vedānta*, *sāṅkhya*, *yoga*, *nyāya*, *vaiśeṣika*. Heretical: 4 schools within Buddhism, Jaina, Carvaka.
2. *Vācā* is a literary genre in Old Gujarati, Rajasthani and Middle Gujarati literature.

realpatidar.com

hearer, who did *sravan*, *Vyās*, the speaker, who performed *kīrtan*. In *Kartā yuga* there were 4 *avatāras*: *mach* (fish), *kūrma* (tortoise), (the middle letter in the MS. is eaten up), *varāha* (boar), *narasinh* (man-lion).

In *Tretā yuga* the guru is *Guptahava* or *Vachishava* (the author is not quite clear), and the *Veda* is *Jujur* (Sanskrit: *Yajur*). There were 3 *avatāras*: *Vāvan* (Sanskrit: *Vāman*), *Srī Parsrmām*, *Srī rām*. The author says there were nine knowledges but does not elaborate them.

In *Dvāpara yuga*, the *Veda* was *Sāma*. Brahma had 2 *avatārās*: *Kṛṣṇa* and *Srī Bodh*.

According to the author, only when one meets *Satgor Brahma* and accepts him as true, that his soul becomes free and he attains salvation. Otherwise there is death.

II *Nāika* (Sanskrit: *Nyāya*) *Darsan*. pp. 7(b)-18(b). नाईक दरसन

The index considers this as a part of the *khaṭ Darasan* and does not list it separately.

This is a somewhat confused story of the meeting of Brahma, Visnu, Mahesvara in *Tretā yuga* and their telling a triumvirate of female deties *Pārvaṭī*, *Sāvitṛī* and *Lakṣmī* that not they, but one *Anasūya* in *mṛyutyaloka* (earth) is the real *sati* and *pativratā* (true and faithful woman). The 3 goddesses do not agree, so they put the matter to test. *Anasūyā* is successful in the test, and is granted a boon by the gods, so she asks for a *deva*-like son. So *Srī Dat* is born to her, and he helped 1 1/2 *krore sanyāsis* to salvation. Interposed in this is the story of *Rām* and *Sītā*, giving a boon to *Manādeva*.

III *Jain Darasan*. p. 18(b)-25(a). जैन दरसन

Briefly, this is a story of how the *Yādavas* cut up a cow and ate it, *Srī Kṛsnāth* (*Kṛṣṇā*) told them to observe *jīvāhansā* (Sanskrit: *ahimsa*) and *jīvadayā* (pity); and for expiation, to go to 24 *tīrthas*, (places of pilgrimage) and to make *japa* of *arihant* (he was a Jain teacher). The author adds that if one has pity for *jīvas*, then sin is washed away.

On p. 25(a) the author says: here *Bodh Darsan* ends. From p. 25(a)-30(a) follows *Sarvāvak Darsan* which appears to me as rather unintelligible collection of wholly Hindu names. On p. 30(a) he says: here *Jain Darasan* ends. It would therefore appear that the various *darasan* stories are confused.

IV *Jog Darasan* (Sanskrit: *yoga*) pp. 30(a)-38(a). जोग दरसन

The author calls this the story of *Kaliyuga*. He tries to identify Hindu deities with Islamic prophets, personalities etc. e.g.

A.S.—10

realpatidar.com

Connect Hindu Deities with
Islamic prophets

Satgor (Satguru) =
Muhammad

146

realpatidar.com

GULSHAN KHAKEE

Rukmani = Bibi Fatima =
Visva Kuvari = Laxmi

Krusnāth has taken the form of Srī Nakalanki, Muslims call him Murtaza Ali (Arabic, *Murtaḍā'Alī*). His other names are Abhangamath and Kudrati Allah. Rukmani is Bibi Fāṭima, her other names are Visva Kuvari, Lakṣmī, etc. Sri Satgor Brahma's name is Sahdev, as well as Muḥammad. Sāvitrī is identified with Bibi Asa (Arabic: 'Ā'isha), and Mahādev (or Mahadeo) is Bābā Adam. The author goes on to add that these names are according to Atharvaved (Sanskrit: *Atharva veda*).

Mahadev = Baba Adam

Then follows the story in which *Parmesvara* (also called *Khudā*) sends Visvan (Ādam) to bihist (heaven), where Ejajil (Arabic: 'Azāzil. One of the names of Iblis prior to his fall) persuades him and Ḥawā to eat the forbidden *kunikdāna* (the conversation between Azāzil and Ḥawā is in Urdu, later the author lapses into Urdu for narration also, which usually is in Cutchi-Gujarati mixture). Then Adam and Ḥawā are thrown on to the earth, into Lanka (Ceylon). Here Adam began to make *tapas*.

In Kaliyug; Satguru = Mohammad

The author switches over to the creation of Machindranāth and Gorakhnāth. The former tells the latter, his *chela* (disciple), that the true guru is Sri Satgor Brahma, and that in *Kaliyuga* he has taken the form of Muḥammad. So they both go to Muḥammad in Mecca-Medina to ask for *probooh* (enlightenment). Muḥammad told Gorakhnāth to return and uplift 5 lakh *jīvas*. So Gorakhnāth returned to *Javup* (Sanskrit: *Jambu=India*). Whosoever followed this *jogi* attained salvation, while the rest became stones. The author says that there were 12 *jogi-panths* and gives their names.

V *Siv Darsan*. pp. 38(a)-54(a). सिव दरसन

This seems to be a continuation and expansion of the previous story.

Visvan (Adam) made *tapas* until Parmesvara was pleased. One Viśvarāj failed to recognize that Visvan was Adam, so he came to earth and made *bhakti* of the 4 *ligas* (Sanskrit: *liṅga*): *Thāvar*, *Siv lig*, *Jagam lig*, *Achad lig*. But he failed to attain Siva. Then the *avatāra* of Srī Nūr Satgor Brahma in Navasari, des Gujarat, took pity on Viśvarāj. He sought Viśvrāj out, but he was in such a form that people were frightened and ran away, so the guru went to Chya *dhobi's* house. But then everyone forgot *Siv* and started saying Allah, Allah. They all ran away from the *Jagam lig* and came to *Swāmi* and asked for *dīdār* (vision). The guru said that the time for *dīdār* was over, but if they still insisted, they should go to *Delam* (*Dailam* in Iran?). Then Alamprabhu³ (the world god) and

3. Guru Paramapara i.e. spiritual heredity of Mahanubhāva, Nāth, Lingāyat (Virasaiva) religious sects is traced back to Alamprabhu.

realpatidar.com

Everyone forgot Shiv and
started saying "Allah, Allah"

Viśvaraj disappeared and went to **establish themselves in Delam Des**. Four people went there for *dīdār* and attained salvation. This was due to the fact that they recognised the true *rupa* (form).

VI **Khat Darsan** pp. 54(b)-60(b). खट् दरसन

In the index this section is called **Malecadarasan**. मल्लेख दरसन

The section begins with some *mantra* like material, followed by a most confused syncretic type story. **The *puruṣa* has 8 mouths.** The fifth *nāv* is Muḥammad mouth, 7th is Islamic abd al Sitab, 8th is abd al Jamal, 9th is abd al Karim, 10th is abd al Rahim. **Such is the 10 mouthed Brahma!**

Then he mentions that 4 books came to 4 *pirs*: ***Furqan*** to Muḥammad, ***Ajir*** (Arabic: Injil) to Musa Karimullah (Kalim Allāh), According to the ***Qu'rān***, the book was revealed to Jesus), *tawrāt* to Ibrāhīm Khalilullah, *Zabūr* to 'Isā Rūḥullāh. (in the Qu'ran sing. *Zabūr* is used in connection with Dāwūd). Also 4 stages were established: ***sharī'a*, *tarīqa*, *ma'rifa*, *ḥaḳīqa***. Muḥammad went to all *asmāns* (heavens) and brought 9 *lakh* tales. He brought *namāz*-and fasting and came to earth and broke *kufr* (disbelief), and killed 1 1/4 *lakh* kings. In *Kalīyuga* 1 *lakh* 80 thousand *paygambars* (messengers) and *jivas* obtained salvation, as well as 70 thousand *āle Husainā*.

Then follow the names of the ***Panj-tan-pāk*** and the 12 Ithna-Ashari imāms. The author says: here *Panj-tan-pāk* ends.

VII **Anūlpurān**. p. 62(a)-83(a). अनील पुरान

This section contains *mantra*-like material which is quite unintelligible to me. The numbering goes upto 124.

VIII **Das nām sanyas**. p. 83a-91(b). दस नाम संन्यास

This is *mantra*-type of prose. On p. 91 the author says: this *sāgita* ends. p. 91-97(b) the *Dasnāmasanyas*. दसनाम संन्यास is incomprehensible to me.

IX **Datātrī**. pp. 98(a)-101(b). दतात्री

This is rather a cryptic sounding discussion of what ***man*** (mind), ***pavan*** (wind), ***śabda*** (word), ***prāṇa*** (spirit) etc. are. The author goes on to ask what was their abode, where were they before that, and what was their *jiv* (spirit) etc.

X **Gorakhbodh**. pp. 101(b)-108(a). गोरखबोध

This is a dialogue between ***Machendranāth*** and ***Gorakhnāth***, the latter being the disciple. In fact it seems a repetition of the previous section, the pair discusses what the mind, wind etc. are.

XI Khaṭ Darasan. pp. 108(a)-140(a). खट् दरसन

The work is in 222 verses, This is rather a bad copy, quite difficult to read in places. Nazārī Ismā'ilīs have a similar work attributed to Pīr Ṣadr al Dīn.

In verses 1-23 *guru* Sahdev denies what a true *svāmi*, a true servant, a true *bairāgi*, a true Brāmin, a true Musalman, a true Sufi etc. etc. are. But, the author goes on to say, without *darshan*, there is no crossing over (salvation), even though one may make *pujā*, go on pilgrimages etc. Then there is a mention of some *darashanas* and an exhortation to think of the *vedas*.

Then follows a section on creation. The *alakh nirinjan* (spotless) who is formless, has no father, no mother, no brothers, knows no day, no night, no stars, no earth, no sky, no *meru*, no *kailāsa* etc. he concentrated in *dhandukar* (corruption of andhakar-darkness?) and so *svāmi* created love. Then there was *nūr* (light) and the sun, moon etc. were created. Before this there was no *māyā*, no *karma*, *yugas* etc.

Then the author comes to the creation of *kalpas* (regions of heaven in Jainism), and then of *yugas*. The first was *Sāt, or Kārtā yuga* in which Visnu assumed 4 *avatāras* and King Pehlaj (Prahlaḍ) helped 5 *krone jīvas* to *mokṣa*. In the second *Tretā yuga*, there were 3 *avatāras*: Vaman, Parsurām, Rām. A brief account of Rām at Ayodhya is given. The *veda* was *jujar* and 7 *krone jīvas* attained heaven. In the *Dvāpara yuga* there were 2 *avatāras* of Hari. The *veda* was *Sāma*. One of the *avatāras* was Gopāl, son of Vasudeva in Mathura. Then follows the Pāṇḍava-kaurava story, the battle and a discussion of how to get rid of the accretion of *karma*. Pundits suggest *yagna* for expiation. Pāṇḍvas go to heaven, but get no *darshan*, so they return to earth. Places such as Kashmir, Mālva, Ujjain are mentioned.

But the 10th *avatāra* is in Delam in the form of a man. Verse 216 is an exhortation to look for him. He has come to give *varadān* (boon) to *anant krores* (countless). So *Satgor* says, *Dev* sits in Bharat, Jambudip and he fulfils the desire of all. The fourth *Kaliyuga* and *Satgor*.

XII Ratnāvalī. pp. 141(b)-145(b). रत्नावली

This appears to be a work on creation, again of a syncretic nature. Hari's 10th *avatāra* is in the western direction, the country is Dailam, and the town is Kekjuri. This *patra Nakalaki* appears on a Saturday.

4. If this 1500 Samvat, then probably it is nearer the correct date, since Ivanow's version has Samvat 1575, which he says is too late.

realpatidar.com

XIII Bodh Avatāra. pp. 146(a)-179(a) 180 verses. बोध अवतार

The work begins with Budha coming to the Pāṇḍavas, who were making an expiatory *yagna*, and he told them that one *ḍādār* was equal to countless *yagnas*. Then Budha goes on to describe what *chandāl* (bad people) were like and what good people were like. Budha says that in *Kaliyuga* people would be very sinful and it was of utmost importance to recognize the *nūr* of the true *guru*.

Buddha ordered
Pandavas to Kill
the cow

Then a cow descended from heaven, **Buddha ordered the Pāṇḍavas to kill it and make *yagna*.** The Pāṇḍavas wondered how possibly could they live in a sinful *Kaliyuga*, since *Dvāpara* was at an end, so **Budha told them that in the west, he was going to assume the 10th *avatāra* and that all should come to pilgrimage there.**

10th avataar = Nakalanki = Ali

The author goes on to say that now in Jambudip, **in the city of Imāmpuri the guru was sitting openly.** **The 10th *avatāra* was Nakalaki, he was the powerful Ali.** **Guru Brahma was nabi Muḥammad** and he lived in Hempuri city. The **Mahdi** would come and kill the demon ***Kālīgo* in Chin (China)** towards the east. *Hari* will take the 3-edged sword and kill the demon. So says *Satgar Sahdev*. (the Ismail printed version claims authorship of imām Shāh). pp. 179(b)-180(b) the writing has no title. There is a list of Hindu names and at the end of the page, the name of Sri Islām Shāh. Then follow more Hindu names and then *qaim*, *māhdi*, etc.

Guru Brahma =
Muhammad

XIV Vis Tola (20 groups?) p. 181(a)-199(b). वीस तोला

There is **no Hindu invocation**, the **work begins with *Basmala*.** Someone asked *nabi* Muḥammad about *qiyāmā*. The prophet wept and said that on that day there will be 20 *tolas*. Gabriel will present each to the *Saheb* (Lord).

Then follows a description of 19 groups who have committed various sins such as cheating, taking usury, being unkind to neighbours, disbelieving or ignoring *Vedic* teachings etc. Rather gruesome punishments for the various sins are described, like a half open stomach with part of the intestines hanging out, beard like a burning lamp etc.

The 20th group is in heaven, wearing gold and diamond rings, their faces like the full moon. These will be the true *mu mins*, who controlled their 5 senses, gave money to orphans, **gave *dasondh* (tithe) gave money to *pirs*, and followed the teachings of the *guru*.**

XV Forty Tales. pp. 199(b)-215(a). चालीस बातो

These are **supposed to be advices by Prophet Muḥammad.** Actually there is a description of hell, and what type of people will go to it people who take usury, who ignore the teachings of *pirs* etc.

realpatidar.com

Das avatar in short. Please read carefully.

150

GULSHAN KHAKEE

realpatidar.com

There are some positive Islamic teachings at the end. The section is quite easily readable, even without a second copy.

XVI Dasamo Avatāra. pp. 215(a)-262(b). 493 verses. दसमो अवतार

In this *Kaliyuga* the demon *Kālīgo* has been incarnated in *Chin* (China?). The *guru Brahma* is nabi Muḥammad, *Isvara* is Adam. *Harī* is *Desamo Avatāra*. This is *Nakalaki avatāra* and sits in *Arabia*. *Dev* in *Kaliyuga* is hidden but *guru Brahma* is *Pir Shams*.

This *Pir Shams* assuming the form of a parrot, goes to *Surajā Rāni*, the consort of demon *Kālīgo*. He tells her about *Kartā*, *Tretā*, *Dvāpara* and *Kaliyuga*. He tells her how bad *Kaliyuga* would be, and how *mahādīn* (day of *qiyāmā*) would be. So *Surajā Rāni* is both grateful and frightened and asks the parrot the way to *mokṣa*, and how to escape *mahādīn*. *Shams* thereupon says that the only way of escape is *Satpanth* and worshipping the *Satpanth*. This would be to believe the *Atharva Veda*, to make *japa* or *Pir Shāh*, and to give *dasondh* (tithe) etc.

Then *Pir Shams* left *Surajā Rāni* and came to *Jambudīp* (India). But the *guru* in *Kaliyuga* is supposed to be *Sadr Dīn* (*Sadr al Dīn*) who would cause the salvation of *bhaktas*. He gave his word (*bol*) to 36 *krores* but out of this only 12 *krores* prove to be true.

There is the rather confusing incident of *Sadr Dīn*'s going to a *dargah* with 12 *krores* and with *Kabīr Dīn*, (*Kabīr al Dīn*) who was still child. There *Sadr Dīn* made *tapas* for 6 months and was somehow miraculously brought to the presence of the *Shāh*, to whom *Kabīr Dīn* presented a *pag* (headgear) of 500 yards with the *saphayet* of *Shāh* written on every yard. So the *Shāh* appointed *Kabīr Dīn* to be the *pir* after *Sadr Dīn* and said he would cause the salvation of *anant krores* (countless). *Kabīr Dīn* objected saying that the *Kaliyuga* was too sinful and difficult, so the *Shāh* promised to remain with him, all he (*Kabīr Dīn*) would have to do was to precede him and show people the way to the *Shāh*. So *Kabīr Dīn* returned to *Jambudīp* and taught the *japa* or *Pir Shāh*. Whoever makes this *japa* will be saved, whoever makes any other *japa* will be in the camp of the demon *Kālīga*. After *Kabīr Dīn* (also called *Hasan Shāh*, because the full name is *Hasan Kabīr Dīn*), the *pīr* *Imām Shāh* (the printed *Nizāī Ismā'īlī* version differs in this).

Then the author reverts to the original story of killing demons. *Surajā Rāni* takes the *Shāh*'s side, at which the demon *Kālīga* is very angry, so she kills *Kālīga*, her own husband. Then there is a fight between the side of *Kālīga* and the *Shāh* and the demons are killed.

Then *Shāh* orders *Ajarael* (Arabic: *Izrā'il*) to take the souls of 84 lakhs, but who ever has followed *Satpanth* truly, is saved. For

NOTE ON THE IMĀM SHĀHĪ

151

realpatidar.com

these people there is no *qiyāmā*, they will go to heaven. There follows a description of heaven. Whoever believes in *Dasamo Avatāra*, as given by Imām Shāh will be freed from his *pāpa* (sins), will not be reincarnated, and will be saved from *mahādīn* etc.

XVII *Mach Avatāra* and other 9 *avatāras*. pp. 263(a)-264(b). मच अवतार

Whether this is an abridged version of Imām Shāh's *Das Avatāras* or Pir Sadr Din's original (*nano*) short *Das Avatāras*, I have not so far determined. It is probably the latter. The paper is coarser, half the pages are unnumbered, and it is not listed in the index.

XVIII *Jadbadhamna*. pp. 265(a)-299(a). जड बंधन

The section begins with an invocation of Hindu deities. Then follows an account of the creation of time, *kalpas*, and *yugas*. At the end there are the names of Ali, Abu Talib etc. pp. 300(a)-308(b) are not intelligible to me, they are not enclosed in *jadwals* as throughout the ms.

XIX *Khāk Namo*. pp. 309(a)-312(a). खाक नामो

The *Khāk Nama* is in 25 verses, with black space at the end, suggesting that it is probably incomplete. The name of the composer is not given. It is generally on the futility of things, with the refrain, *ākhar khāk ho jānā hae*.

XX *Vafāt Nāmo*. pp. 312(a)-368(b) (b & v are interchangeable).

वफात नामो

It begins with the *basmala*; is in Urdu, unlike the ms. so far; there are 800 one line verses.

After some general advice to remember god etc. there is a brief mention of the Prophet Muḥammad's ancestry and the fact that there is no prophet after him.

The major portion of the work is an imaginary conversational account of the time of the death of Muḥammad. The Prophet is worried about what would happen to his *umma* after his death. So Gabriel reassures him that Allah will have mercy on the *umma* of the Prophet, and that even if someone is sinful, if he made *tawbā* (repentance) at the time of death, his *tawbā* will be accepted.


Some part from Quran

Line 797 says the *Vafāt nāma* is from the Qu'ran. Then there is the name of Pir Indra Imam Shah. (the work sounds very much like the *Wiṣāl Nāma* listed by S. C. Misra op. cit. p. 63 and attributed to Pir Mashaikh 17th century).

Indra = Imam Shah

After some blank pages, there is a text called *Palna*. पालना on unnumbered pages, which is not listed in the index. After more blank pages, here is a list of the names of *pirs*, then Hindu deities

and *avatāras*. Then there are 3 pages of pictures, then a page with names of Imāms upto Muḥammad bin Ismail.

XXI *Moto Nūr Nama*. pp. 368(a)-416(a). मोटो नूरनामा  Islamic elements

Gabriel complains when Bibī Fāṭima calls him uncle, so the Prophet asks Gabriel how old he is. Gabriel says he is as old as *kutb* star, so the Prophet says that *kutb* was created out of *nur-e-Muḥammad*.

Prophet Muḥammad asks for the signs of *kutb*, Gabriel says it had in its *ears*, so Muḥammad says these were Hasan and Husayn, the *madhli* in its *throat* was Bibī Fatīma, the ring in its *finger* was Hazrat Ali, the actual star on its *head* was *nur-e-Muḥammad*. There are the *Panj-tan-pak*.

Then follows an account of all the things which were created from *nūr-e-Muḥammad*, such as 'ilm, 'aql, ṣabr, 'ishq, hope; mercy; etc. The other *nabis* and angels, as well as the 7 *zamīns* and *āsmāns* were all created from that *nūr*.

There is no *mokṣa* without *kalmā*, the sound of the *kalmā* reaches heaven. Then there is an account of the Prophet Muḥammad, mounted on the *burāq*, visiting the wind, water, fire; earth etc. and how each of them said the *kalmā*.

XXII pp: 417-418b.

There is a short section, with the first stanza *Friend, seldom does anyone know the story of maha pad (high status) whoever has embraced the Satgor, he only knows.*

Again there is a list of names of *pīrs*, *avatāras* etc., followed by some material that seems unintelligible to me. On p. 424 is the index.

XXIII *Vairāṭsarup*. pp. 428(a)-470(b). वैराट सरूप

This section is on creation generally, and on the creation of *patals* (lower regions) specifically. On p. 456 there is an account of *Indra raja* ruling in *Indrapuri*.

XXIV *Mu'min Chītvārṇī*. pp. 470(c)-536(b). मोमन चीतवरनी

This work, attributed to Imām Shāh, is in 323 verses, and is accepted by the Nizari Ismailis as well. It contains some didactic teachings, among other things, and is summarized below as far as possible.

Imām Shāh says, in serving *guru* one should have *no doubt*, only then can *prāṇa* (soul) become eternal. That *guru* today is

NOTE ON THE IMĀM SHĀHĪ

153

realpatidar.com

Imām Shāh. (verse 3., The Ismā'īlī edition differs. True *guru* is Sahdev).

Life flows like a river, so one should not have pride. *Māyā* is a lie, whoever gets involved in it is foolish, because then when he dies, his soul goes into 84 *lakh* cycles (of reincarnation). One should not be concerned with worldly happiness and misery, since the world is a play of 4 days. Then follows a whole lot of imagery from tilling fields, e.g. one should sow the seed of *dasondh* etc. One must drink *paval* in *Kalīyuga* with true intent.

The author says there are too many *panths* in *Kalīyuga* but they will all be cancelled. This is the time to work for *mokṣa*. One should keep one's *īmān* whole, the true ascetic is one who keeps his love for *harī* completely. That *guru* is in Jambudip. His name is *nūr-e-Muḥammad*. One should know the name of that *guru* from the family of *Ḥusany*. He is truly *guru Imām Shāh*. If one remembers him constantly, then one attains the eternal abode.

Gold and copper are two different things, the world is like copper, whoever mistakes it for gold, goes into the cycle of reincarnation.

Former 3 vedas are cancelled

The time of the 6 *darshanas* and the 3 former *vedas* is over. All the world worships stone and *devas* made out of stone, but nobody thinks of who created the stone itself. One always reaps the fruits of the seed one sows. There was no merit in making *puja* to water, cow or *pipal* (tree).

River (Water) Pipal should not be worshipped

Pāpa is like poison, its antedotes are giving *dasondh*, drinking *pāval* and making *japa* of *pīr Shāh*. When there is *pāpa* in the heart, it is as if a person is in a faint, only when *pāpa* goes, then consciousness arises.

Brahmans are not accepted

Brahmans today are liars, they wash from outside but are internally impure. One should wash the *dhoti* of the *dil* (heart) and in the heart, read the book of love and wear the sacred thread. Soul is eternal, only the body dies, but as long as *māyā* is not given up, the soul is reincarnated. *Satgor's ginan* is like light, one should put it in the heart, then the darkness will vanish.

Life is like a deep sea, *Satpanth* is a boat, in which the saintly ones sit, so one should sit in this boat without doubting it, for the hypocritic will sink. The other boats are false and their captains are blind, so one should sit in the boat of *Satgor*.

God is near one, just like the pupil of the eye, so one should not look after for him. One should give up *māyā* and then realize that the Lord is in one. just as scent is in flowers.

realpatidar.com

Hindus have forgotten Brahma, and the Muslims have no *īmān* in Muḥammad. Today in *Kalīyuga* is the *dasamo avatāra*. He is the creator of all, he was there when there was no *zat* of Adam (mankind).

A true Muslim is one who has circumcised his 5 senses, so he does not speak evil to anyone, sees no evil, does not deceive, hears no evil, and does not do evil things or go to evil places.

The author mentions the 4 *yugas* and that the *pīr* of *Kalīyuga* is Sadr Din.

XXV *Jatamnamo*. pp. 537(a)-557(b) 140 verses. जतं नामो

Professor Ivanow has analysed this work in his *Collectanea* op. cit. p. 122 and translated the Nizari Ismaili version called *Janatnamo*.

The work opens with the death of Pir Hasan Kabir Din in *Samvat* 1500, (?) पञ्चम्वत् on the 17th day of *Kārtik* month, in Uchh Mūlasthān. Imām Shāh comes to the bier and asks for his share. A hand comes out of the bier and gives him a *tasbīh* (rosary) and a piece of sugar.

But later the *jamā'at* rejects Imām Shāh, except one Premji Khojā who gives his food.

Imām Shāh insists on having *didār* (the Imām must be in Iran, but there is no mention of any journey etc.) so he is somehow miraculously transported into the presence of Nūr Shāh, in whose attendance there was one *mukhi* Ghulām. Imām Shāh requests Nūr Shāh that he be allowed to see heaven; and the major portion of the rest of the work is taken up with descriptions of his *imaginery visit to, and wanderings in, heaven and hell*. He meets his ancestors, and the names Islām Dīn, Shams Dīn Nāṣir Dīn, Ṣāḥeb Dīn, Ṣadr Dīn, Kabīr Dīn,⁵ are mentioned.

Jannatnamo = imagery work

Then there is a reference to Pir Sadr Din building the first khānā at Kotdi, and his converting *Lohanas* to *Khojas*. Imām Shāh claims that he is descended from Ali through Ja'far al Sadiq.⁵

Imām Shāh returns to Jambudip, where his seat is.

XXVI *Jirebhai*. 557(a)-557(b), जिरभइ

This is a short work of 8 verses.

5. This can be compared with the genealogies of the pīrs dealt with in S. C. Misra, and in Ivanow's works. Another version, engraved on Pir Ali Akbar's mazar at Suraj Miyani, near Multan, is given in an article entitled *Mazars of Some Ismaili Pirs in 'Africa Iamaili* Jan. 1970.

It is curious to note the Imām Shāh only mentions the line of pīrs between himself and Pir Shams (same in the *Dasamo Avatāra*) and not beyond, though he claims descent from 'Alī, through Imām Ja'far al Ṣādiq.

realpatidar.com

XXVII *Vivekvanjāro*. pp. 557(b)-576(a). *विवेकवनजारो*

Almost entirely Hindu sounding, with exhortations to serve Sri Rām, mention of Yama instead of the Islamic equivalent, etc. this work is in 163 verses. It has a refrain *Samaj man mār re-* (=‘understand, control mind).

XXVIII *Harichandrapuri*. pp. 576(a)- *हरिचंद्रपुरी*

Only 23 verses of 6-17 lines each remain, the rest is destroyed. It looks to be a discussion between the king and a Brahman in Ayodhyā nagar.

In the index several more works are mentioned, but these are not in the MS. and must have been destroyed.

I intend to edit, transliterate, translate and analyse the section *Dasamo Avatāra* pp. 215(a)-262(b), as well as the shorter version of the 10 *avatāras* which follow pp. 263(a)-264(b). I hope that this will be a valuable addition to our knowledge of Eastern Ismā‘ilism.

realpatidar.com